A

CONFERENCE

Betwixt a

Proteſtant

AND A

J E W:

OR, A

Second Letter

FROM A

Merchant in *LONDON*, to his Correſpondent in *Amſterdam*.

LONDON:

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A

Imprimatur,

May 28. 1678.

Geo. Thorp, R^mo. in Christo P. & V. Domino Gulielmo Archiep. Cant. a Sacris Domesticis.

A Conference betwixt a Protestant *and a* Jew, *&c.*

Kind Sir,

I Think my self oblig'd partly by mine own Promise, and partly by your Importunity, to give you some account of the second Conference at my House, which was managed by Mr. *B.* and *Rabbi J.* and I wish you may read it with the same Satisfaction that I heard it.

After the Company met (which was now a little augmented by consent) and all were seated and composed, Mr. *B.* began and applied himself particularly to *Rabbi J.* and said, Sir, you know the business that we are come hither about, that it is to debate, Whether *Jesus* of *Nazareth* be the promised *Messias*? This was demonstrated the last meeting by this worthy Person (pointing to Father *S.*) by a convincing Argument, which was drawn from the many infallible Miracles which were wrought by himself in the days of his Flesh, and by his Followers afterwards in his Name; these did amply testifie that he came from God, and that the Testimony he gave of himself was true, else God (as was then said) would never have set his own Seal to it. It is indeed the greatest Confirmation of any Testimony that poor Mortals who can't discern the Essence and Being of God, are capable of receiving. I don't therefore decline this Argument, because of its insufficiency to prove the matter in question, or because any thing hath or can be offered to evade or invalidate the force of it. But to the end you may see our Faith doth not hang only upon this Hinge, I shall advance another Argument to prove that *Jesus* of *Nazareth* (in whom we Christians believe) is the promised *Messias*. Besides then the Testimony of Miracles, we have the Testimony of the Scriptures to this Truth, and I remember our Lord himself doth appeal to both these Testimonies, he says, *The works he did in his Father's name did bear witness of him*: and he bids the *Jews* to *search the Scriptures, for they are they which testifie of him.* And we find in the Acts of the Apostles, that one *Apollos* did mightily convince the *Jews*, and that publickly, shewing by the Scriptures that *Jesus* was Christ.

To this Work then I shall immediately apply my self, and as I remember 'tis that which I promised, and I suppose you expect.

Rabbi J. Assented and said, Yes, that was the proof they now expected; only he hoped that by the Scriptures he meant those that the Christians call the Scriptures of the Old Testament, to wit, the Writings of *Moses* and the Prophets, and the *Hagiographa*. Mr. *B.* Reply'd that he intended no other; for he was not insensible how the *Jews* would object against any Citation out of the Scriptures of the New Testament; tho he added, he could easily manifest (if that were now his business) that there lay no Exception against them but what were of equal force against the Writings of *Moses* and all the Prophets; but that he should confine himself to those Scriptures which by the unanimous consent both of *Jews* and Christians were of Divine Authority. And from these (said he) I shall make good these two grand Assertions: 1. That the promised *Messias* is long since come. And, 2. That *Jesus* of *Nazareth* is he. And if I prove these two points, I hope you will give us the right hand of Fellowship, and become members of the Christian Church.

Rabbi J. Answered, That if those two points were clearly and convincingly proved, he would presently renounce *Judaism*, and be Baptized and become a Professor of the Christian Faith. He only requested that it might not be interpreted an Interruption, if as particular places were cited and urged, he made his Objections (if he had any) because he was old and of weak Memory, and many things might slip from him if he defer'd the mentioning of them till the end of a long Discourse. Mr. *B.* Approv'd of his motion, and therefore told him he would purposely make a pause now and then to wait if any thing might be objected or opposed to what he deliver'd.

Then pulling a *Hebrew* Bible out of his Pocket, he laid it before him, and thus proceeded:

Mr. *B.* The first thing I propounded to prove is this, That the promised *Messias* is already, yea long since come. For the evincing of this Assertion, I might urge many places out of *Moses* and the Prophets; but I shall take up only with three which are most considerable.

The first is in the Book which we call *Genesis*, in the *Hebrew*, *Bereshith*; you will find it in *Chap.* 49. *v.* 8, 10. There *Jacob* is giving his Sons his last Benediction, and when he comes to *Judah*, he Prophecies of him, *That his Brethren should praise him, that his*

his hands ſhould be in the neck of his Enemies; *that his Fathers Children ſhould bow down before him*: And farther, which is the paſſage I aim at, he adds, *That the Scepter ſhall not depart from* Judah, *nor a Lawgiver from between his feet until* Shiloh *come, and unto him ſhall the gathering of the people be.* I ſhall firſt explain theſe words, and then form my argument from them. By *Judah* here, is not meant the Perſon but the Tribe of *Judah*. Nothing here ſpoken of *Judah* was in any meaſure fulfill'd in his Perſon, he liv'd and di'd in *Egypt* without Pre-eminence among his Brethren; and if you look a little higher, you'l find the things foretold by *Jacob* were ſuch as concern'd not the Perſons of his Sons, but their Poſterity in the laſt days. By *Scepter* and *Lawgiver* is meant the ruling and legiſlative Power that in proceſs of time did ſettle and center in that Tribe of *Judah*; it began in *David* who was of that Tribe, and continued for ſome Centuries of years, tho not without Alterations and Interciſions; tho there was ſome variety in the form of Government; ſometimes it was Monarchical, and ſometimes Ariſtocratical, yet ſtill the Law and Polity amongſt them was the ſame. By *Shiloh* is meant the *Meſſias*, or the promiſed Seed, the Seed of the Woman; this might be prov'd from the ſignification of the Word, as alſo from the following words, *To him ſhall the gathering of the People be*, or as ſome read it, *to him ſhall the obedience of the Nations be.* Now to whom can this be applied but the *Meſſias*, unto whom it is elſewhere promiſed the Nations ſhall ſeek? The Nations of the Earth were to be bleſſed in him, and the Nations of the Earth were to be gathered to him. Of this Opinion alſo were all your ancient Maſters. Nothing is of greater Authoriy with you *Jews*, than your *Targums*. *Ben Uzziel* renders it, Until the time wherein the King *Meſſiah* ſhall come; and *Onkelos* to the ſame purpoſe, Until the *Meſſiah* ſhall come whoſe is the Kingdom; and in that of *Jeruſalem*. Your learned Doctors thus render or rather Paraphraſe upon this Prophecy; *Kings ſhall not ceaſe from the houſe of* Judah, *nor Doctors that teach the Law from his Childrens Children, until the time that the King* Meſſiah *do come, whoſe the Kingdom is, and all the Nations of the Earth ſhall be ſubject to him.* From the words thus explained, I draw this Argument: If the Scepter and Lawgiver be departed from *Judah*, then is the *Meſſiah* already come; but the Scepter and Lawgiver are departed from *Judah*, therefore is the *Meſſiah* already come. The *major* Propoſition is affirmed in the Text, the *minor* can't be denied by

you.

you *Jews* your ſelves. You can't but acknowledg, that for about 1600 years, there hath been no ſuch thing as a Tribe of *Judah* in any national or political Conſtitution. 'Tis evident beyond all Contradiction that your whole Nation hath been ſcattered over the Face of the Earth, and have led a precarious Life, under foreign and ſtrange Princes, and have had for many Generations, no Law, Government, or Authority of your own amongſt your ſelves. This is not only confeſt but lamented by ſome of your moſt learned *Rabbi's*, *Kimchi* on *Hoſea* thus writes, *Theſe are the days of Captivity, wherein we have neither King nor Prieſt of* Iſrael; *but we are in the power of the* Gentiles, *and under the power of their Kings and Princes.* And the great *Aberbinel* on *Iſaiah* tell us, *That 'tis a great part of their miſery in their Captivity, that they have neither Kingdom, nor Rule, nor Scepter of Judgment*; as if he ſhould have ſaid, Scepter and Lawgiver are departed.

The preciſe time of the departure of all Rule and Authority from *Judah*, is a little diſputed; ſome ſay it was in the days of *Herod* an *Idumean*, who rooted out the *Maccabees* and *Sanhedrim*, whereupon the *Jews* put on Sackcloth, and ſhaved their Heads, and lamenting, ſaid, *Wo unto us, becauſe the Scepter is departed from* Judah, *and the Lawgiver from betwixt his Feet.* Others ſay, it was at that time, when their Country, City and Temple were deſtroyed by *Veſpaſian* and *Titus*; and that till then, there remains ſome Footſteps of Rule and Authority amongſt them. I am not concerned at preſent in this Diſpute, 'tis enough to prove what I aſſirm, That it is long ſince ceaſed and departed: for that being abſolutely and irrecoverably gone, if there be any truth or certainty in this Text, then *Shiloh* or the *Meſſiah* is come, which was the thing to be proved.

Rab. J. The word *(Shebet)* which you render a Scepter, doth alſo ſignifie a Rod, and the meaning of the place may be this, That the Rod of Affliction ſhall be upon the back of *Judah*, till the coming of the *Meſſiah*.

Mr. *B.* I will not deny, but that *Shebet* doth properly ſignifie a Rod or Staff; but its Metaphorical and moſt uſual Signification is a Scepter or Enſign of Rule and Government, and ſo it muſt neceſſarily be read and rendered in other places; as in *Pſal.* 45. *The Scepter of thy Kingdom is a right Scepter.* And in *Numb.* 24. *There ſhall come a Star out of* Jacob, *and a Scepter ſhall ariſe out of* Iſrael. And that the word muſt be thus read and rendered in the Prophecy before us, is plain, becauſe it is joyned with *Mechokek* a Law-

a Lawgiver, or one that hath Authority to write, or preſcribe Laws to be obſerved. This then is here foretold, that there ſhall be a continuance of a Soveraign power in the Tribe of *Judah*, when the Kingly Government ſhall ceaſe, till the coming of Chriſt, in the great *Sanhedrim* and in other Governors. And 'tis with reſpect to this Prophecy, that God in *Pſal.* 60. and in *Pſal.* 108. calls *Judah* his Lawgiver; and in 1 *Chron.* 28. 4. 'tis ſaid he hath choſen *Judah* to be his Ruler. And that it can't be meant of a Rod of Affliction or Correction, is as evident; becauſe a-long while after this Prophecy, eſpecially in the Reign of *David* and *Solomon*, the Tribe of *Judah* was in a flouriſhing and proſperous Condition.

Rab. J. But if this be meant of the coming of Chriſt, then he was exhibited long before you your ſelves ſay he was born; for the Scepter departed from *Judah* in the *Babyloniſh* Captivity, and afterwards in the days of the *Aſſamonei* or the *Macchabees*.

Mr. *B.* The Scepter was not departed from *Judah* in the *Babyloniſh* Captivity, but only ſuppreſſed for a ſeaſon; and God by his Prophets did promiſe the reſtoring of it after Seventy years, and accordingly it was actually reſtored; for after the Captivity, the *Jews* were governed by Dukes, who were of the Tribe of *Judah*, as *Zerubbabel* and his Poſterity, to whom were adjoyned Scribes, as *Ezrah*, *Nehemiah*, &c. And as for the *Macchabees*, they were of the Mothers ſide from *Judah*, and with them were joyned the *Sanhedrim* conſiſting of Seventy two Elders, moſt of the Tribe of *Judah* and Family of *David*, who continued in the Government of that People, till *Herod Aſchalonite*, an *Idumean* and a Stranger, did root them all out. Theſe things are fully teſtified by *Joſephus* an approved Hiſtorian, and other authentick Records.

R. J. Well Sir, you may proceed.

Mr. *B.* The ſecond Teſtimony which proves the *Meſſiah* to be long ſince come, is taken out of the Prophecy of *Daniel*: You will find in *Chap.* 9. 24, 25, 26, 27. *Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. Know therefore and underſtand, that from the going forth of the commandment to reſtore and to build* Jeruſalem, *unto the* Meſſiah *the Prince, ſhall be ſeven weeks, and threeſcore and two weeks, the ſtreet ſhall be built again, and the wall,*

even

even in troublous times. And after threescore and two weeks shall Messiah *be cut off, but not for himself; and the People of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a Flood, and unto the end of the War Desolations are determined. And he shall confirm the Covenant with many for one Week; and in the midst of the week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of Abominations he shall make it desolate, even until the Consummation, and that determined shall be poured upon the desolate.*

I intend not a large Explication of this Prophecy; this I desire may be attended to, That the true *Messiah* promised unto the Fathers is here spoken of. That there is a time limited for his coming, and that this time is long since past and gone.

That the true *Messiah* is here spoken of, is evident: He is twice called by that very name; and indeed the name of the *Messiah*, as appropriated unto the promised Seed, is taken from this place or Prophecy alone: for it is no where used of him absolutely but here. And the Addition of the word *Nagid* the Prince, or the supream Ruler, doth make it yet more evident; for this word in sundry others places, is peculiarly applied to the *Messiah*. See in *Isa.* 45. 4. *I have given him* (to wit the Christ) *to be* Nagid, *a Leader or a Prince of the People.* A Learned Critick hath well observed, That these words *Messiah Nagid*, that is, *Messiah* the Prince, are written in such *Hebrew*, as must needs argue it a proper Name, and as is not to be found again in all the *Bible*.

To which may be added, The Person here spoken of, is not only called *Messiah*, and *Messiah* the Prince, but he is also called the most Holy, or the Holy of Holies: the most holy Place in the Tabernacle and Temple was so called, but that can't be here intended. The holy Place in the 2*d* Temple was never anointed: for it was not lawful for them to make the holy Oyl: And besides, that was burnt with Fire, and utterly destroyed about the Expiration of these Weeks. It is therefore the Person, that the holy Place tipifies, that is here spoken of. The name of the Type is given to the Antitype: he is the most holy that was anointed: that is, he was made a *Messiah*. And a great *Rabbi* of your own doth thus expound it: This Holy of Holies, is the *Messiah* who is anointed or sanctified from amongst the Sons of *David*.

And for a further Confirmation of this, do but consider what Work is here assigned to be done by this Person, and you must conclude it is the *Messiah* that is here intended. Who, but he, could

could finish or take away Transgression, and make an end of Sin, and make Reconciliation for Iniquity, and bring in everlasting Righteousness, and seal up Vision and Prophecy, and confirm the Covenant with many, and cause the Sacrifice and Oblation to cease? If these works could be wrought by any other than the *Messiah*, we had more reason to desire him more than the *Messiah* himself.

R. J. I confess you have urged good Reasons, why the *Messiah* promised to our Fathers, should be spoken of by *Daniel* the Prophet; yet you must give me leave to tell you, that our learned men are of an opinion, that all this is spoken of *Cyrus* the *Persian* Emperor, and that he is *Messiah* the Prince; and History tells us how he was slain or cut off. As for the true *Messiah*, we read in the Law, that he abideth for ever. And we are confirmed the more in this opinion, because in *Isaiah* the Prophet, he is called the Lords *Messiah*. If you please, you may consult the place in the beginning of that which you call *Chap.* 45. of that Prophecy.

Mr. B. I am not ignorant that some of the modern *Rabbies* have interpreted *Daniels* Prophecy of *Cyrus*; for some Ages they have abhorred nothing more, than that the true *Messiah* should be there intended; for if once they yield to that, then they must give up their cause, and they have no Cloak for their Unbelief; because, as I shall shew by and by, the time limited for the coming and cutting of the *Messiah*, is long since expired. This Prophecy therefore, if it hath any truth in it, must have had its accomplishment: And it argues the deplorable case of the *Jews*, and desperate shifts they are put to, that they can find no more probable Person than *Cyrus* to accommodate this Prophecy to. I pray do but consider, which of all those Works the Messiah was to do, can in any tolerable sense be applied to *Cyrus*? Did he take away Sin? Or bring in an everlasting Righteousness? Or make Reconciliation for Iniquity? Or seal up Vision and Prophecy? Or confirm the Covenant with many? Or cause the Sacrifice and Oblation to cease? Nay, was there any such thing as Sacrifice or Oblation in his days, for him to put an end to? Nay, was not he a means of reviving Sacrifices and Oblations in after times?

Again let it be considered, that the limitted time here spoken of, doth begin from the going forth of the Commandment to restore and to build *Jerusalem*, that is expressed in the Prophecy. Now some learned men and good Chronologers are of Opinion, that the Commandment here spoken of, did not commence or begin till many years after *Cyrus* his Death. This is evident, that

there were ſeveral Commandments and Decrees from the *Perſian* Emperors about this matter. The firſt was made by *Cyrus*, in the firſt year of his Empire; and ſome think this was not the Commandment ſpoken of in *Daniel*, becauſe it was only for the building of the Temple; whereas that of *Daniel* was for the building of *Jeruſalem*: Beſides, it had little or no effect; within the ſpace of three or four Years it came to nothing, till anon after the Death of *Cyrus*, there came forth another Decree from *Darius* (ſuppoſed to be *Darius Hyſtaſpes* the 3d Emperor of the *Perſians*) for the building of the Temple. Of this we read *Ezra* 6. and it ſeems to be a revival of the Decree of *Cyrus*; the roll whereof upon ſearch made, was found at *Achmet* in the Province of the *Medes*. Beſides this Decree of *Cyrus* and *Darius*, we read of another Decree or Commandment of *Artaxerxes* in *Ezra* 7. who is ſuppoſed to be he that was called *Longimanus*. This was a more Authentick Decree or Commandment than either of the former; for it was made, as 'tis in *Ezra* 7. 14. by the King and his ſeven Councellors, which was the higheſt legiſlative Power amongſt the *Perſians*. Here was not only a Proclamation of Liberty, but a formal Commiſſion, and that from the King and his Council. Authority is given to *Ezra* to erect a civil Government and a Magiſtracy amongſt the People, with Power over the Eſtates, Liberties and Lives of Men; and this is likely to be the Commandment for the building of *Jeruſalem*: for it is not Walls and Houſes, ſo much as Rule and Government, that makes or conſtitutes a City.

And if the going forth of the Commandment, to reſtore and build *Jeruſalem*, which is the *Epocha* of time now limited and determined, be underſtood, as it is by ſome, of the firſt Decree or Commandment of *Cyrus*, then he can't be *Meſſiah* the Prince, at whoſe cutting off, the time muſt determine. He did not live long after that Commandment. The Temple was not built, nor was there any Sacrifice or Oblation therein during all his ſhort Reign. The things here foretold, were not accompliſhed till above Four hundred years after his Death.

It's true, he is once called the Anointed of the Lord, becauſe he was deſigned and employed by God in that ſpecial Service of ruining the *Babylonian* Empire; But doth it therefore follow, that he is intended in this Prophecy, when no one Word or Circumſtance therein is applicable to him? And when he was dead ſome hundreds of years, before the determined time mentioned in the Prophet did expire? You may as well ſay *Saul* or *Zedekiah* is intended,

intended, seeing both of them are called in Scripture the Lords anointed.

Having thus proved that the true and only *Messiah* is here spoken of, it remains now that I should shew how the time limited for his coming is long since expired. This is expressly said to be seventy Weeks from the going forth of the Commandment, to restore and build *Jerusalem*. That by seventy Weeks, are to be understood seventy sevens of Years, a Day being put for a Year, and a Week for seven Years, which makes full Four hundred ninety Years, is generally owned by the *Jews* as well as the Christians: The learned *Kimchi* upon this place doth acknowledg it; so doth *Jarchi*, *Rab. Leadias*, and others. And that Four hundred and ninety Years are gone and past since the Commandment came forth for the rebuilding and restoring of *Jerusalem*, I suppose will not be denied. There are above six times seventy Weeks from that time to this. This then will inevitably follow, That the *Messiah* is long since come.

R. J. The Christians themselves can't agree when these seventy Weeks did begin or end; which weakens their Argument from this Prophecy.

Mr. *B.* It is confest, what you say is true; there is a great difference amongst Learned men, in their Computation of *Daniel's* Weeks; they are not agreed as I said before, at which of the Commandments for the building of *Jerusalem* they do begin; nor at the which of these two Seasons they end, whether at the Death of the *Messiah*, or at the utter Subversion and Destruction of the Temple at *Jerusalem*. And there is some difference also in their Accounts, which is occasioned by the defect of History; the Number and Years of the *Persian* Kings, through whose Reigns that Account runs, is differently recorded by most Authentick Historians: But all this doth nothing invalidate my Argument, nor is that at all concerned in the Chronological Computation of those times, or of *Daniel's* Weeks. It is sufficient to my purpose, that by the consent of all, the time is long since past, and therefore the *Messiah* is long since come. And this I might further tell you, That the differences amongst the *Jews* about the beginning and ending of the seventy Years Captivity, are more, and greater than the differences amongst Christians about the seventy Weeks in this Prophecy: Yea, the ancient *Jews* were so convinced the *Messiah* was to come about the time that these seventy Weeks did determine, that nothing

extraordinary did appear in any Person, but presently they were in suspence whether he were the *Messiah*. Yea, *Josephus* tells us in his seventh Book of the *Jewish* Wars, That it was their confident Expectation of the *Messiah*'s coming about that Season, that put them upon that unequal and fatal War with the *Romans*. Yea, and the *Talmud* tells us, they were the more obstinate in the War, by their daily and hourly Expectation, that their *Messiah*, who was to come about that time, would appear to their help; and seeing (as they thought) he came not then, they have now no other account or reckoning: Yea, in their *Talmud* they curse those who compute the time in which the *Messiah* shall come.

After a little pause, when nothing was objected. Mr. *B.* proceeded and said, I shall turn you to a third and last Testimony that I shall bring to prove the Messiah is long since come; and that is in the Prophecy of *Malachi*, Chap. 3. 1. *Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek he shall suddenly come to his Temple, even the messenger of the Covenant whom you delight in, behold he shall come, saith the Lord of Hosts.* That the Messiah is the subject here spoken of, is granted by the *Jews* themselves. *Aben Ezra*, *Rainbam* and *Kimchy*, and others of your learned Masters, apply this Prophecy to him. The words of *Kimchy* are express: *This is the King*, the Messiah, *and this is the Angel of the Covenant.* The Messiah was the Lord whom the *Jews* your Fathers sought, whose coming they long looked for, and earnestly prayed for. He was the Angel of the Covenant, Gods Messenger, who was, as we observed before out of *Daniel*, to confirm the Covenant with many. By him the new Covenant was to be confirmed and ratified. Now that which is predicated of the Messiah by this Prophet, is this, That he should come suddenly to his Temple; his coming there must be whilest the Temple was yet standing and in being. And 'tis for this reason that the Prophet *Haggai* tells us, *Hag.* 2. 9. That the Glory of the latter House shall be greater than the former, because the Messiah who is there called the desire of all Nations, shall in a little while come to it, and afford it his personal presence. You know your selves that in respect of any other Glory, the latter Temple was far inferior to the former. It was not comparable with it for magnificence of structure; hence it is that those of the Fathers who were ancient men, and had seen the first House, when the Foundation of the other was laid, they wept with a loud voice: it grieved them to think what a disproportion there was like to be betwixt the former and the latter House.

R. J.

R. J. But this second Temple was greatly beautified and enlarged by *Herod* about 300 years after it was built, and it might be laid with respect thereto, that the Glory of the latter House should be great above that of the former.

Mr. B. 'Tis true, the latter house was greatly beautified by *Herod*, but it does not appear that it was enlarged by him; he built it higher, but it was still upon the old Foundation; and when he had finished what he undertook, there was no comparison betwixt this and the former Temple. Do but consider the treasure that *David* provided, besides what *Solomon* added for the building of the first House, we find it was 100000 Talents of Gold, and 1000000 Talents of Silver, besides Brass and Iron without weight. We may rationally compute, that *Herod* in all his Wealth and Glory was not worth one tenth part of this Treasure; nay all *Herods* revenue was hardly sufficient to find Bread for *Solomons* Workmen, which were above 330000 men; nor is it likely that he employed so many in the whole work as *Solomon* did to oversee his Labourers. But besides the Magnificence of the Fabrick, there were sundry priviledges which added a great Glory to the first Temple, that were wanting in the second, *viz.* Fire from Heaven to consume the Sacrifices, *Urim* and *Thummim*, the Ark of the Covenant, the Mercy-seat, the Cherubims, and Oracles from thence, the Cloud filling the Temple, the spirit of Prophecy; these indeed were the chiefest Glory of the first Temple; and the *Jews* acknowledg this, as they do in their *Talmud*, that all these priviledges and pledges of Gods Presence were wanting in the second Temple; with what face then can you compare the one with the other, or prefer the Glory of the one to the Glory of the other? There was nothing doubtless that gave the latter House this preference, or rendered it more glorious than the former, but his coming to it, and appearing in it, who was the Lord whom they sought, and who was the desire of all Nations, or one to be desired by them.

The exhibiting of him to the World, was the end of the building of the Temple, and of all the Worship therein performed; and so by his coming unto it, more abundant Honour and Glory was conferr'd upon it.

Thus, I hope, I have sufficiently proved, that the *Messiah* was to come during the standing of the second Temple, and that being long since utterly destroyed (as it has been for above these 1600 years) it must needs follow that the *Messiah* is long since come, which was the thing to be proved.

R. J.

R. F. Sir I must needs acknowledge you have offer'd and urg'd strong Arguments to prove the *Messiah* is already come; and I may not conceal it from you, that many of our Masters have been long of this mind, and that for our sins (which are many and great) he is kept hid in Paradice, or in the Sea, or that he dwells among the Lepers at the Gates of *Rome*, waiting for a call from Heaven, to go and gather the dispersed *Jews*, and deliver them out of the hands of those that rides upon their backs; therefore, suppose we grane your first Assertion, that the *Messiah* is long since come, how will you prove your second, that Jesus of *Nazareth* is he.

Mr. B. To that I now hasten, and I do not doubt but by Gods assistance to make it manifest beyond all Contradiction. Two Arguments only shall be insisted upon.

1. That *Jesus* of *Nazareth* hath no other to stand in competition with him.

2. That all that was prophesied of old touching the *Messiah*, is verified and fulfilled in him.

1. That *Jesus* of *Nazareth* hath no other to stand in Competition with him; it is a remarkable Providence of God that he should be without a Competitor, that there is none else (the *Jews* themselves being Judges) that can have the title, dignity or office of the *Messiah* appropriated to him. 'Tis true, there have been some *Pseudo Messiahs*, or pretenders to his Dignity, but they are disclaim'd by your selves as Seducers and Causers of great Misery to your People and Nation. Of this sort was *Theudas* and *Judas* of *Galilee*; But the more famous false *Messiah* was *Barchochab* the son of the Star; he feign'd himself to be the *Messiah*, and said that Scripture was spoken of him, *There shall come a Star out of Jacob*, &c. *Rabbi Akiba*, a man of great Fame in those times, when he saw him, said, *This is the King the Messiah*. This *Barchochab* was (as some affirm) in *Jerusalem* before its Destruction, and *Akiba* applied unto him that of the Prophet *Haggai*, *The desire of all Nations shall come*. To him not only the common People, but the chief Doctors and *Rabbies* did joyn themselves, and aided him against the *Romans* until he perisht himself, and caused many others to perish with him. About 48 years after the Destruction of *Jerusalem* (if we may credit the most approved Historians of those times) rose another cheat called *Benchoziba*, (some indeed of the *Jewish* Writers will have this *Benchoziba*, and the forementioned *Barchochab* to be the same Person.) In short, this is his History: The *Jews* that remained after *Jerusalem* was destroyed,

ſtroyed, made a City called *Bither*, the Metropolis or chief Seat of the Kingdom, and took this falſe Chriſt for their King. The Emperor *Adrian* beſieged them in this City, and at length he took it, and cut off the head of *Barchab*. In this War they that ſpeak of the leaſt, affirm that 45000 *Jews* loſt their lives; and ſuch a Deſolation was made of the whole Nation, as that to this day they could never gather together in conſiderable numbers in any part of the World. In the reign of *Theodoſius* the ſecond, one *Moſes* of *Crete* acted the part of a falſe Saviour upon the Stage of the World; he gave out that he was a ſecond *Moſes*, a Prophet like unto him, that God had ſent from Heaven, and he would lead all the *Jews* that followed him thorough the Sea to the Continent dry-ſhod. For a year together he perſwaded them in their Towns and Cities to leave all and follow him, and he would conduct them into the promiſed Land. At an appointed time great multitudes of Men, Women and Children repair to him, whom he brings to an high Promontory hanging over the Sea; at his command many caſt themſelves down, ſome of which were drowned, others were ſaved by Chriſtian Fiſhermen, who diſſwaded them (all they could) from ſo mad and murderous an act. The *Jews* ſeeing themſelves deluded, thought to lay hands upon the Impoſtor, but their falſe *Moſes* (as if he had been a true Devil) was gone and vaniſht they knew not how nor whither. This occaſioned many *Jews* to embrace the Chriſtian Faith, and to leave that way of *Judaiſm* which was ſubject to ſuch dangerous and coſtly deceits. In the year 1135, one *David Reubi*, or *David & Davith*, gave out that he was the *Meſſiah*, and that God had ſent him to deliver his People *Iſrael*. The King of *Peſia* (in whoſe Dominions he was) laid hold of him; but he being a cunning Magician freed himſelf, and did many pranks to the great enraging of that King againſt the *Jews*. They to prevent the ruin that was coming upon them by his means, made a great Feaſt for this mock *Meſſiah*, and when he was aſleep in his Drunkenneſs, they cut off his head, and preſented it to the King, who thereupon was appeaſed and reconciled to them.

We read alſo of one called the King of *Thabor*, who would needs be the *Meſſiah*, whom *Charles* the Fifth cauſed to be burnt. And *Maimonides* reckons up four more falſe Chriſts, that did ariſe among the *Jews* in *Spain* and *France*, that brought great miſery upon themſelves and their followers. But you have heard enough of this ſubject. Evident it is, that unleſs it be *Jeſus* of *Nazareth*, our bleſſed Saviour, there is none that with any colour

of

of probability can be supposed to be the *Messiah*. To say (as you hinted but now) that he is kept hid in Paradise, or in the Sea, till the time of his shewing to *Israel*, is such a ridiculous subterfuge or fancy, that your own Masters disclaim it, and all rational considerate Persons are ashamed of it.

2. The second particular that I propounded to prove, was this, That all that was propheſied of old concerning the *Meſſiah*, is verified and fulfilled in *Jeſus of Nazareth*. The holy Prophets (who were divinely inſpired) did plainly deſcribe and characterize him that was to come, to the end the Church might know and receive him at his coming. Now I ſhall ſhew you how all the prophetical Characters of the *Meſſiah* do center in the perſon of our bleſſed Saviour.

1. The promiſed *Meſſiah* is deſcribed by his Lineage and Deſcent: He was to be of the ſeed of *Abraham*, of the tribe of *Judah*, and the houſe of *David*; this needs no proof, becauſe it is univerſally acknowledged. And yet by the way this very acknowledgment doth mar all Expectation of a *Meſſiah* to come, becauſe you are now at an utter loſs about all Genealogy ſince your Diſperſion, and are not in a Capacity to diſcover a *Meſſiah* by this Scripture-ſign of him. Now that *Jeſus* of *Nazareth* was thus deſcended, may eaſily be demonſtrated; there is no queſtion of his being of the ſeed of *Abraham*, and of the tribe of *Judah*; the only doubt that can be, is, whether he were of the family of *David*, unto which the promiſe of the Chriſt was reſtrained. Now this is proved at large by two Witneſſes, *Matthew* and *Luke*, who wrote the Hiſtory of his Life in the very Age wherein he lived. And if it be objected that they were two of his Diſciples, and ſo their teſtimony in that caſe is not to be taken. I anſwer, That the teſtimony they gave as to the matter, was taken out of the unqueſtionable Records of thoſe times, or elſe why did not your Fathers except againſt what they wrote? And why in the midſt of their Rage againſt him and his Followers, was it not once objected by them, That he was not of the family of *David*, and ſo could not be the Perſon that he pretended to be?

R. J. The Hiſtorians you ſpake of, *Matthew* and *Luke*, do not at all prove the matter in queſtion, which is, That *Jeſus* did ſpring from the family of *David*; for you Chriſtians believe that he was conceived of the Holy Ghoſt, and born of *Mary* whilſt a Virgin, and that *Joſeph* was only his reputed Father. Now both the Genealogies of *Matthew* and *Luke* belong unto *Joſeph* alone; as may

appear

appear if you consult the beginning of the one, and the end of the other. Seeing then that *Jesus* was no otherwise related to *Joseph*, but as his Mother (as you affirm) was espoused to him, he cannot be reckoned in *Joseph*'s right to belong unto the Family of *David*.

Mr. *B.* I know this hath been objected of old; but the Cavil is occasioned through a mistake: for *Luke* gives us directly the Genealogy of the Virgin *Mary* the Mother of *Jesus*; and therefore if you compare the Evangelists or Historians, as you call them, you'l find that whereas *Matthew* makes *Joseph* to descend from *David* by the Line of *Solomon*, *Luke* makes *Mary* to descend from *David* by the Line of *Nathan*; and *Heli* (the last that is mentioned in that Line) was the Father of *Mary*, and not of *Joseph*: only he is said to be *Heli*'s Son, because his Daughter was legally contracted or espoused to him: And tho the Genealogy recorded by *Matthew*, be the Genealogy of *Joseph*, and not of *Mary*, from *David* downward; yet herein he proceeds according to the Laws of Genealogies, and the legal way of proving one to be of such a Tribe or Family. A Woman, whatever Tribe or Family she was of before, after contract of Marriage, she was legally accounted to be of that Family into which by her Espousals she was engrafted: and of that Family, and no other was he to be reckoned, who was born of her after such Espousals. And this Legal Relation or Translation of Families, *Luke* seems to intimate, when he says, *That the Mother of Jesus was espoused to a man whose Name was* Joseph, *of the Family of* David. There being no reason to mention his Family, but to shew that the Genealogy of *Jesus* (the Son of her who was espoused to him) was concerned therein.

This may justifie the method of *Matthew* in recording the Genealogy of *Jesus*, by reckoning up the Progenitors of his supposed Father; for if you consider how Genealogies are not reckoned by Women, there was no better or surer way of declaring his Pedigree who descended of *Mary*, than by his to whom she was so nearly related. Altho it was not without a remarkable Providence, that *Jesus* on both sides descended (that is from his Mother and supposed Father too) from the Family and House of *David*.

R. J. Sir, your arguing hath strength in it; but yet give me leave to tell you, that it doth much invalidate the Testimony of these two Historians, that they do not altogether agree in their

Genealogies: and our learned men have observed several Omissions and Corruptions, especially in *Matthew*'s Genealogy: and if I had my Books by me, I could shew you many knots therein, which I believe you will never be able to untye.

Mr. *B.* I do confess the Genealogies of *Matthew* and *Luke* are not without their difficulties: but I will assure you they are far from being insoluble or insuperable: and if you please (when you have consulted your Authors) to bring or send me your Objections, I here promise you to return a full and satisfactory answer thereunto, and I question not (by Gods assistance) but I shall convince you that there is niether contradiction nor corruption in the Genealogies of these two Evangelists.

R. J. You promise very fairly. I pray proceed.

Mr. *B.* The promised *Messiah* is described, as by his Lineage and Descent, so in the second place by the manner of his Birth and Production; as he was to be an extraordinary Person, so he was to be born and brought forth in an extraordinary manner; that is, he was to be born of a Virgin that never knew a Man: this indeed was implyed in that first promise which God made to our first Parents, where he is called *the Seed of the Woman.* But 'tis expreſt by the Prophet *Isaiah*, Chap. 7. 14. *Behold, a Virgin shall conceive and bear a Son, and shall call his Name* Immanuel. For the better understanding of this excellent Prophecy, you may please to take notice how *Ahaz* and his People were under great Consternation by reason of the Invasion of two potent Princes; whereupon *Isaiah* is sent unto him with good tidings, that tho these two Princes *had taken evil counsel against him, it should not stand, but they should be disappointed and broken* *Ahaz* gave little credit to the words of the Prophet; hereupon he bids him to ask a sign either in Heaven or in Earth. *Ahaz* refuseth to ask a sign, and adds, that he *will not tempt the Lord.* Whether he spoke this hypocritically, as pretending great Veneration and Respect to that command, where 'tis written, *Thou shalt not tempt the Lord thy God*; or whether he spoke it prophanely, as not being willing to try or trust the Lord, and commit the event of that business unto him, because he had resolved to send to the King of *Assyria* for help, I shall not now dispute; the Prophet he sharply reprehends him, and tells him, tho he would not ask a sign, yet God would give a sign, he would do it voluntarily and of his own accord, *A Virgin shall conceive and bear a Son, &c.* As if he had said, you think God is

not

not able or willing to ſave you from theſe two Kings, he'l give you an inſtance of greater Power and Goodneſs than this, he'l ſend the *Meſſiah*, that ſhall ſave you from worſe and greater Enemies than thoſe; he'l work a Miracle, to cauſe a Woman to conceive without any Conjunction with Man, and therefore he is ſurely able to ſave you out of the hands of theſe men; he'l make good his word concerning his giving his Son to ſave you from your Sins; much more will he make good his word concerning the ſaving you from the hands of your Enemies.

R. J. We conceive this Prophecy doth no way relate to the Birth of *Jeſus* of *Nazareth*; we know that *Matthew* ſo applys it, but we think impertinently; for the Birth of the Child here promiſed, was to be a ſign to *Ahaz* of his deliverance from thoſe two Kings that now came up againſt him; and of this the Birth of *Jeſus* (if he were the *Meſſiah*) was not a proper pledg or aſſurance, becauſe he was not born till ſome hundreds of years afterwards.

Mr. *B.* 'Tis not unuſual for thoſe things to be promiſed for Signs, which do not exiſt in themſelves, until after the accompliſhment of thoſe things whereof they are Signs; inſtances of this abound in Scripture, ſee *Exod.* 3. 12. God there tells *Moſes*, that this ſhould be a ſign that he had ſent him to *Pharaoh*, the *Children of Iſrael in after times ſhould ſerve him upon that mountain where now he appeared to him.* A further inſtance of this you have in *Iſa.* 7. 10. tho the thing it ſelf in its exiſtence can't be made a ſign, yet it may in the Promiſe and the Prediction of it; hereby their Faith is confirmed who live in the time of the actual accompliſhment of ſuch Promiſes. And as to the caſe in hand, God doth here aſſure *Ahaz* and the Houſe of *David*, that he would as certainly make good his Promiſe in delivering them from the hands of thoſe they fear'd, as he would fulfil that great Promiſe of bringing forth the *Meſſiah*, and that in a miraculous way, for that he ſhould be conceived and born of a Virgin.

R. J. But pray, Sir, conſider what follows; that the deliverance here promiſed from thoſe two Kings, yea their ruin and deſtruction, was to be wrought before this Child ſhould come to years of Diſcretion, which is meant *by his knowing to refuſe the evil, and chuſe the good.*

Mr. *B.* It does not appear that he ſpeaks afterwards in the 16 verſe of the ſame Child that he doth in this 14 verſe, 'tis evident he makes uſe of another Word in the *Hebrew*, and it

is more than probable that he ſpeaks of another Child; if you look into the beginning of the *Chapter*, you ſhall find the Prophet (and that by the eſpecial command of God) took with him *Shear-jaſhub* his own Son, when he went with his Meſſage unto the King. This you may ſuppoſe, was for ſome particular Reaſon or end in the Meſſage which he was to deliver; his Son being then but a Child, could be of no uſe in that whole Tranſaction, unleſs it were to be an inſtance of ſomething to be ſpoken or done; and doubtleſs this Son of his, was the young Child he there intends and inſtanceth in, before whoſe growing up to years of Diſcretion, thoſe Kings of *Damaſcus* and *Samaria* ſhould be deſtroyed.

Yet if you ſhould quarrel with this Interpretation, there is no force in your Objection; for this phraiſe doth import no more but this, That in as ſhort a ſpace of time theſe two Kings ſhall be deſtroyed, as any Child, or this promiſed Child, when he ſhall be born, ſhall come to the uſe of Reaſon and Underſtanding.

R. J. Suppoſe I ſhould grant what you ſay, yet this Prophecy is not for your purpoſe; for the word that you render a Virgin, doth ſignifie any young Woman, whether ſingle or Married: Nay, in the *Proverbs* of *Solomon*, it is uſed for a Harlot. I do not ſee therefore why you Chriſtians ſhould put ſo much ſtreſs or weight upon it.

Mr. *B.* If this Cavil hath any truth in it, I will yield the Cauſe. There are but two ways to know the Signification of a word; either it muſt be from the *Etimology*, or conſtant uſe of it; as to the *Etimology* of the word, you know it is from *Alam*, which ſignifies to hide; which in *Niphal* is hidden or kept cloſe. Hence is *Almah* a Virgin, and She ſo is called from her being unknown by Man, or from the cuſtom in thoſe Eaſtern Countries, where Virgins were hid and kept cloſe from all common Converſation. The *Grecians* alſo, for the ſame Reaſon, called Vigins, *Recluſes*, or *Perſons ſhut up*. This then is the Derivation of the Word, and it properly ſignifies an unknown and an untoucht Virgin. As to the conſtant uſe of it, I can boldly affirm, that whereever you meet with it in Scripture, it hath the ſame Signification. It is ſeveral times uſed in the Scripture in this ſenſe, and in no other: as for that place in the *Proverbs* (I know what you mean) 'tis in *Chap.* 30. 19. there *Agur* ſays, *There are three things which are too wonderful for him, yea, four which he knew not:* and that fourth was, *the way of a man with a maid.*

a maid. Here is the ſame word, and it muſt ſignify, ſay you *Jews*, in this place, a Harlot: But we Chriſtians ſee no neceſſity of it; we think an unſpotted Virgin is here alſo intended; and that by *the way of a man with a maid*, *Agur* intends nothing elſe, but the way and manner of men in uſing crafty devices to corrupt Virgins, and to compaſs their luſt upon them: This is ſuch as a good man is ignorant of. Thus you ſee, that if you conſider the word either in its derivation, or conſtant ſignification, it muſt be underſtood of an unſpotted Virgin, and no other. And that it ſhould be ſo underſtood in this place, I have yet a further reaſon, becauſe it is ſome miraculous thing which is above, and contrary to the ordinary courſe of Nature that is here ſpoken of; and therefore 'tis uſher'd in with a note of attention, *Behold!* and 'tis given by God himſelf as a miraculous ſign, as great or greater than *Ahaz* could have asked, either in Heaven or in Earth: And therefore 'tis ridiculous to underſtand it (as you *Jews* would have it) of an ordinary conception and birth, or of another womans conceiving and bearing a Son; How could that be a prodigy or a miraculous ſign, which was done every hour in the day?

R. J. But ſtill this can't be meant of Jeſus the Son of *Mary*, becauſe the name of this Child was to be *Immanuel.*

Mr. *B.* By what I have already heard from you, I take you to be a man of greater reading and underſtanding, than to think there is any force in this objection; when the Prophet ſays his name ſhall be call'd *Immanuel*, he intends what he ſhall be and do, and not what he ſhall commonly be call'd or nam'd. The plain meaning is, he ſhall be *Immanuel*, that is, God with us, or God and man in one perſon; and his work ſhall be to reconcile God to man, and man to God. Pray, *Sir*, let me deſire you to look a little further, and you'l find in the ninth *Chapter* of this Prophecy, a parallel place; 'Tis ſaid in *verſe* 6. that *unto us a child is born, unto us a ſon is given, the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.* This is a manifeſt Prophecy of the Meſſiah; but do you think that theſe are his proper names? Or rather is not this the meaning, that he ſhall be all that is there expreſt? And how often in other places is a thing ſaid to be call'd that which it is in its being, quality, or creation?

R. J. I am amaz'd at your Anſwers! I made no doubt of wreſting this Scripture out of your hands. I pray go on.

Mr.

3d

Mr. *B.* The promiſed Meſſiah is deſcribed in the 3*d* place, as by the manner, ſo by the place of his birth. This was foretold by the Prophet *Micah*, *chap.* 5. 2. to be *Bethlehem Ephratah*; the words are theſe, *Thou Bethlehem Ephratah, tho thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, that is, to be ruler in Iſrael, whoſe goings forth have been from of old, from the days of eternity.* That the Meſſiah is here ſpoken of, is the acknowledgment of the *Jews* themſelves. The *Chaldee Paraphraſt* thus reads the words, *Out of thee ſhall come forth to me the Meſſiah, who ſhall have the rule.* That the place of the Meſſiah's birth is here propheſied of, this alſo is acknowledged by the *Jews*, as well as the Chriſtians: when *Herod* of old demanded where the *Chriſt* ſhould be born, the chief Prieſts and Scribes affirmed (and that unanimouſly) that he was to be born at *Bethlehem*, and proved what they affirmed by this Prophecy of *Micah*. That *Jeſus* our *Bleſſed Saviour* was born or brought forth at *Bethlehem*, is too manifeſt to be denied. The wonderful Providence of God in bringing this about, is not to be paſt over in ſilence. *Joſeph* (his ſuppoſed Father) and *Mary* his Mother, lived in *Galilee* in a mean condition, and had no deſign, either of dwelling in *Bethlehem*, or taking a journey thither. But about that ſeaſon when ſhe was big with Child, there went out a Decree from *Cæſar Auguſtus*, That all perſons ſhould be taxed, and they muſt repair to the City or Village to which they belong, in order thereunto; this brought *Joſeph* and *Mary* at this time to *Bethlehem*. This ſhewed to what houſe and lineage they belonged, even that of *David*, as I ſaid before. It was God ſurely that put this into *Cæſars* mind, or elſe why could they not have been taxed in the places where they dwelt or reſided? But to *Bethlehem* they muſt come, and that for a double Reaſon (which the only wiſe God foreſaw): Firſt, That they may be publickly enrolled for branches of *David's* Family. And then ſecondly, That Jeſus might be brought forth there according to this Prophecy. Let this be further noted, That an end is now put to the *Jews* expectation of another Meſſiah, becauſe *Bethlehem* is long ſince utterly deſtroyed, and is now neither great nor ſmall in the thouſands of *Judah*. If there be no ſuch place as *Bethlehem*, 'tis ridiculous in the *Jews* to expect the Chriſt from thence.

R. J. Pray, *Sir*, proceed.

Mr.

Mr. B. The promiſed Meſſiah is deſcribed in the *4th* place, by his offices which he ſhould execute; the firſt is that of a King. In the place but now cited out of *Micah*, he was *to be Ruler or King in Iſrael.* Zech. 9. 9. *Rejoyce greatly, O daughter of Sion, ſhout O daughter of Jeruſalem, thy King cometh unto thee, he is juſt, and having ſalvation, lowly, and riding upon an Aſs, and upon a Colt the ſole of an Aſs.* You *Jews* expect a pompous Prince or King, that like another *Alexander* ſhall War with the Nations of the World, and as a triumphing Conqueror overcome them; that ſhall redeem you out of your Captivity in all Lands, and reſtore you again to your own Land. Do but ſearch the Scripture, and you'l find no promiſe of ſuch a Prince or King; *He is lowly*, ſaith *Zechary*, *riding upon an Aſs*; he confeſt indeed he was a King, but withall, he ſaid his *Kingdom was not of this world*; No, as it is an everlaſting, ſo it is a ſpiritual Kingdom; he rules in the hearts of his Subjects, he makes them a *willing and obedient people in the day of his power*; he makes all his Subjects Kings, and hath provided for every one of them a Kingdom. The *2d* office is that of a Prieſt, *David* ſpeaking of him in *Pſal.* 110, ſays, *Thou art a Prieſt for ever after the order of Melchizedeck.* His Prieſthood was not *temporary*, as *Aarons* was, but 'tis an everlaſting *and unchangeable* Prieſthood: The High Prieſt of old was but a Type of him; *he offered up himſelf to God and the Father, a ſacrifice of a ſweet ſmelling ſavour*; *by which offering he hath perfected for ever them that are ſanctified*, and *made reconciliation for their ſins*; *he by his own blood* (not the Blood of Bulls and Goats, which could not poſſibly take away ſins, but by his own Blood) *is entred into the holy place*, (not that made with hands, which alſo was but a figure or Type, but) into *Heaven it ſelf, where he appears in the preſence of God for us.*

The third Office is that of a Prophet; ſo *Moſes* told your Fathers of old, *Deut.* 18. 18. That God would *raiſe them up a Prophet from among their brethren, like unto him, and he would put words in his mouth, and he ſhould ſpeak all that he ſhould command him; and whoſoever would not hearken to his words, God would require it of him.* The accompliſhment of this excellent Prophecy is in the perſon of Jeſus of *Nazareth*; he was not only anointed to be a King, and a Prieſt, but a Prophet too; he was raiſed up from amongſt your Brethren (as you have heard); he was like unto *Moſes*: the other Prophets that ſuc-

ceeded

ceeded in their ſeveral generations, were none of them like unto him; they inſtituted no new Laws or ordinances for the worſhip and ſervice of God; they all built upon that foundation which he laid; this honour God confer'd upon *Moſes*, to be a Lawgiver to his people: But now in after-times there was a Prophet to ariſe which ſhould be like unto him, and the ſimilitude conſiſted mainly in this, That he ſhould make new Laws and Ordinances in the Church; and who was this Prophet, but the bleſſed Jeſus? He had revealed the Mind and Will of God in another manner than ever *Moſes* did; he hath diſcover'd the myſtery and meaning of all the *Moſaical* Ordinances and Inſtitutions; their nature, uſe and end, was unknown to your Fathers, tho they were dayly converſant in and about them.

I dare affirm, that we have thouſands of illiterate perſons amongſt us Chriſtians, that can give a far better account of the uſe and end of all the *Moſaical* Rites, Inſtitutions and Sacrifices, than the moſt learned *Rabbins* that you have, or that your Church ever had; and having unvail'd and aboliſh'd the old, he hath ſuperinduc'd new Ordinances and Inſtitutions, ſuch as are more eaſy and intelligible, and better ſuited to the adult ſtate of his Church and People; and in this he hath ſhewed himſelf a Prophet like unto *Moſes*, yea, a greater Prophet than he: And with this agrees the teſtimony of the ancient *Jews*. The Author of *Sepher Ikkarim*, thus writes, *In all that ſpace of time, wherein the Prophets follow'd* Moſes, *until the ceaſing of Prophecy, there was none like unto him; but hereafter ſhall ariſe a Prophet (even the Meſſiah) who ſhall be like him, yea, a greater Prophet than* Moſes *was*. Now to cloſe my diſcourſe upon this head, let me ſhew you how the commination contain'd in this Prophecy is fallen upon your people and Nation. God doth here threaten, that *he will require it of him*, or them, *who ſhall not hearken to the words of this Prophet*. There is evidently a *Meioſis* in the words, that is, there is more implied than is expreſt: The meaning is, that he will utterly deſtroy or reject ſuch for their diſobedience. How ſadly is this fulfilled in the event? Your Fathers, who for deſpiſing and diſobeying the former Prophets, were only for a ſeaſon corrected and chaſten'd, and after a while delivered again out of their greateſt miſeries; they and their Children for their diſobedience to this Prophet, are utterly cut off and exterminated; ſo *ſeverely hath God required this at their hands*.

R. J. Pray Sir go on.

Mr.

Mr. B. I shall add but one description more of the promised Messiah; he is in the 5th place described by his great sufferings which he was to undergo in the days of his flesh. The *Jews*, as I said before, they expected a conquering, and not a suffering Messiah; nothing could be more contrary to their expectation, than a Messiah that should live in a low and mean condition, subject to all the miseries of this life, and at last to Death it self; therefore this note, or description of him, is more fully asserted than all the rest: This was more than implied in that first promise or Prophecy, where the Lord says, *that the seed of the serpent shall bruise his heel.* 'Tis worthy of our observation, that all the particularities of Christs later sufferings, even those that seemed to be most casual, were foreknown of God, and foretold in his word. As now for instance, his being betrayed by one of his friends, familiars and followers; of this *David* spake as a Type of Christ, *Psal.* 41. 9. *Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.* See further in *Psal.* 55. Again the selling of him for *Thirty pieces of silver (which was the goodly price he was prized at) and the use that this money should afterwards be put to (even to make a purchase of a potter)* this was spoken of by *Zechariah*, *chap.* 11. 12, 13. Again, the flight of his followers, and their forsaking of him, was foretold by the same Prophet, *Zech.* 13. 7. *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered.* Again, the severe and sordid usage he met with, by being scourged, buffeted, and spit upon, was also prophesied of, *Isa.* 50. 6. there the Messiah is brought in speaking after this manner, *The Lord hath given me the tongue of the learned*, &c. and then it follows, *I gave my back to the smiters, and my cheeks to them that plucks off the hair; I hid not my face from shame and spitting.* Again, his death was foretold by *Daniel*, that it should be a violent death, *Dan.* 9. 26. *After threescore and two weeks shall Messiah be cut off, but not for himself.* Again, his being lifted up upon a Gross, that was prefigured and foretold by *Moses* when he lifted up the Serpent in the wilderness; and by *David*, when speaking in the person of Christ he says, *Psal.* 22. 14. *All my bones are out of joynt.* Again, the piercing of his hands and feet, that was spoken of in the same *Psalm*, *vers.* 16. *They pierced my hands and my feet.* And *Zechary* speaks how the *Jews* in the last days shall *look on him whom they*

have pierced. That paſſage about their parting his Garments, was Predicted in the ſame *Pſalm*, *verſe* 18. *They parted my garments amongſt them, and caſt lots upon my veſture.* In that *Pſalm* alſo you will find a Prediction of that cruel mocking and deriſion that he met withal, *verſe* 7. *All they that ſee me, laugh me to ſcorn, they ſhoot out the lip, they ſhake the head, ſaying, he truſted in the Lord that he would deliver him, let him deliver him, ſeeing he delighted in him.* Yea, that bitter cry that came from him upon the Croſs is recorded in this *Pſalm*, *verſe* 1. *My God, my God, why haſt thou forſaken me?* Yea, their giving him Gall and Vinegar to drink, that alſo is foreſpoken of *Pſal.* 69. 21. *They gave me alſo gall for meat, and in my thirſt they gave me vinegar to drink.* All theſe things were done, not only to ſatisfy the luſts and wills of Men, but to fulfil the Scripture, the Word of God. There is one place in *Iſaiah*, *chap.* 53. of that Prophecy, that ſpeaks more amply of this ſubject, and indeed it ſeems rather to be a Hiſtory than a Prophecy of Chriſts ſufferings. It begins with a deſcription of his mean and low condition, *He ſhall grow up as a tender plant*, not as a tall and ſtately Cedar; but as a ſhrub or tender plant ready to be cropt by every beaſt, and to be trod under by every foot: and *as a root out of a dry ground*; this may reſpect the Family of *Joſeph* and *Mary*, out of which he ſprang, and the low and contemptible condition thereof; he was ſo unſuitable to the expectation of the *Jews* who lookt for a Meſſiah (as I ſaid before) that ſhould be a temporal Monarch, ſhining in outward glory, and ruling with viſible power and greatneſs; that when he came, they *hid their faces from him*, they *deſpiſed and eſteemed him not*; when they ſaw him, he had *no form or comelineſs for which they ſhould deſire him.* In the next place the Prophet deſcribes his ſufferings and afflictions, and this he doth in great variety of expreſſions; he ſpeaks of him as a *man of ſorrows, and acquainted with grief, who bore our griefs, carried our ſorrows, was ſmitten of God, and afflicted; who was wounded for our tranſgreſſions, bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed: all we like ſheep have gone aſtray, and the Lord hath laid on him the iniquity of us all. He was oppreſſed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth. He was cut off out of the land of the living: For the tranſgreſſion of my people was he ſtricken. It pleaſed*

the Lord to bruise him, he hath put him to grief. He hath poured out his soul unto death, he was numbred with transgressors, and he bore the sin of many. I shall not stand now to open all these prophetical passages, and apply them to Christ. 'Tis the manner of the Prophets to speak of things to come, as if they were past or present, and that is the reason why *Isaiah* speaks all along in the past or present tense. This is such a Prophecy of Christ as belongs to him, not only properly, but immediately. In other places and prophecies (especially in the *Psalms*) *David* or some other as a Type of Christ is spoken of in the first place, when the Messiah is principally intended; but here it is quite otherwise, Christ himself is immediately spoken of. That the Messiah is here intended, is confest by your ancient Masters; the *Chaldee Paraphrast* expresly names the Messiah, and interprets the whole Chapter of him. So doth the *Targum* and the *Talmud* it self. In *Alshech* on the very place, it is thus written, That *it is concerning Messiah the King that these words are spoken*, and this he says, is *determined by our Masters with one consent*. In vain therefore do some late *Jews* attempt to make *Josiah* or *Jeremiah*, or the whole *body of the nation*, the subject of this Prophecy. To which of these can all or any indeed of the forementioned passages in any tolerable sense be accommodated? Rightly therefore doth one call this *Chapter of Isaiah*, the *torture or rack of the Jewish Rabbins*. *Hulsius* the *Hebrew* Professor in *Breda*, informs us in a late Treatise of the *Jewish* Theology; how some *Jews* told him that their Masters could easily have extricated themselves from all other places in the Prophets, if *Isaiah* in this place had but held his peace: though that was but a vain boast, because other Prophecies (some of which you have now heard) are as perplexing to them as this. Yet it appears by their own confession, that this Prophecy doth greatly hamper and entangle them. Yea, the very reading and perusing of this place of Scripture (which is one cause why I am so long upon it) hath been a means of converting many *Jews* to the Christian Religion. Hear the confession of *Johannes Isaac*, a *German Jew*, and afterwards a Christian Professor at *Cologne*, *Anno* 1558. This, saith he, I do ingenuously profess, that the 53 of *Isaiah* did draw me to the Christian Faith; for more than a thousand times have I read that Chapter thorow, and I have accurately compar'd it with many Translations, and have found that there is a hundred times more mystery concerning Christ

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contain'd in the *Hebrew* Text, than can be found in any other Translation; and then he declares how at *Frankford* he disputed with Five *Rabbins*, and from this very Chapter did so stop their mouths, that they had not one word to answer. *Andradius* tells us how he knew several *Jews* Inhabitants of the inner *Africa*, who by reading and ruminating upon this very Scripture, were induc't to leave their Friends and Estates, and with inflamed desires to consecrate themselves to Christ: He adds, that he askt some of them what it was in that 53 of *Isaiah*, that wrought such a conviction upon them; they answered, that one passage did more touch them than all the rest: and that is the clause which we translate *smitten of God and afflicted*, the words are *mucke elohim umeunne*, which they said was thus to be rendred, *God himself was smitten and humbled.* By which words they assur'd themselves the whole Chapter was to be understood not of a man, but of God himself made man, that he might bear and blot out our sins.

Let me add but one thing more, That the Holy Prophets of old did not only foretel the Humiliation, but the Exaltation of the Messiah; all which Prophecies also have had their accomplishment in *Jesus* of *Nazareth*: consult *Isa.* 63. 1, 2, 3. *Who is this that cometh from Edom, with died garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me.* This obscure Prophecy by many Christian Expositors is applied to the passion of Christ. But *Rabbi Samuel*, a converted *Jew*, in a little *Arabick* Treatise doth Learnedly apply it to the Exaltation of Christ; from him I first learnt the interpretation, and for that reason I chuse to urge it; though since I find that *Mercer*, *Camerus* and others have expounded it the same way. All the phrases in this Prophecy speak forth the triumph of Christ in his Resurrection and Ascension; *he is glorious in his apparel*, as being died or stain'd with the blood of his enemies; his garments are like him that *treads in the wine-fat*, when the juice of the pressed grapes is sprinkled upon him that presseth them; he is *travelling in the greatness of his strength*; that is, strongly conquering and destroying all his adversaries. Under the name of *Edom* and *Bozrah* is set out his Universal Conquest and triumph over all his and his Churches enemies; he is mighty to

save

ſave and to defend all thoſe that truſt in him, and rely upon him; he does not ſay paſſively that he was trodden in the Wine preſs alone, but actively that he trod the Wine preſs alone; all his adverſaries were under his feet; and therefore it follows, *I will tread them in mine anger, and trample them in my fury, their blood ſhall be ſprinkled upon my garments, &c.* There are in that one Book of the *Pſalms* moſt clear Prophecies of Chriſts Exaltation in all the Branches of it.

1. *David* ſpeaks of his Reſurrection, *Pſal.* 16. 10. *Thou wilt not leave my Soul in Hell, nor ſuffer thine holy One to ſee Corruption*; this he ſpake of the Reſurrection of Chriſt, knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins according to the Fleſh, he would raiſe up Chriſt to ſit upon his Throne. He could not ſpeak this of himſelf; for after he had ſerved his Generation by the Will of God, he fell aſleep, and was laid unto his Fathers, and ſaw Corruption; but now for Chriſt, he roſe again from the Dead, and ſaw no Corruption.

2. Again *David* ſpeaks of his Aſcenſion, *Pſal.* 68. 18. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men, yea for the rebellious alſo, that the Lord God might dwell among them.* The *Pſalmiſt* here ſpeaks to God, and it muſt be underſtood, ſaith *Rabbi Samuel* (in the forementioned Book) of God in our Nature; for God conſidered in his Divine Nature and Eſſence, can neither Deſcend nor Aſcend.

3. Again *David* ſpeaks of his Seſſion at the right hand of God, Pſal. 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand, until I make thine enemies thy footſtool.* By *Davids* Lord here, we muſt underſtand the *Meſſiah*, who tho in reſpect of his humane Nature he was *Davids* Son, yet in reſpect of his Divine Nature he was *Davids* Lord. This Chriſt then, who is the Eternal Son of God, being made Fleſh, and having aſſumed our Nature into a Perſonal Union with his Godhead, in that Nature which he graciouſly aſſumed, he ſuffered and made Satisfaction for our Sins, and in that Nature he Aſcended into Heaven, and ſate down at the right hand of the Majeſty on high, from whence he will one day come again to judg the Quick and the Dead.

Both time and ſtrength would fail me to cite all the Prophecies of the *Meſſiah* that are in the Law of *Moſes*, and in the Prophets, and in the *Pſalms*, much more to expound and apply them. Several of the moſt conſiderable I have a little touched upon, and have ſhewed you how they are verified and fulfilled.

led in *Jesus* of *Nazareth*, which was the thing to be demonstrated.

R. J. Sir, your arguing hath not only silenc'd me; but in some measure convinc'd me. I know not what's the matter, I find a strange and unwonted working within me.

Mr. *B.* Take heed of smothering and stifling Convictions, some of your Fathers have done so to their cost. Be not asham'd to be Truths Captive, and to be conquer'd by it. Truth is mighty, and will prevail. What if you should from this day forward become a Christian? You will never repent it. And let me tell you, you are not the first of your Nation that hath so done. At the first publishing of the Gospel of Christ, tho the most of your Nation persisted in unbelief, yet many thousands believed and repented, and were baptized; and in latter times we are not without instances of this very thing. I told you but now of some, and I can (if need be) give you a list of a great many more. In the year 1310. *Nicholas de Lyra*, of a *Jew* became a Christian, and hath written an excellent Treatise, proving by irrefragable Argument, that the *Messiah* is come, and that no other is to be expected. About that time *Paulus Burgensis* turn'd Christian also, and wrote against *Judaism*. *Elias Levita*, commonly call'd the *Grammarian*, left his *Rabbinism*, and entred the Church of Christ by Baptism, bringing some 30 *Jews* more with him to be baptiz'd, about the year 1517. *Hieronymus de sancta fide* (as he's call'd) from a *Jew* was converted to Christianity, and wrote a Book call'd *Hebræomastix*, or the *Jews* Scourge, in which he whips them with their own *Talmud* and approved *Rabbins*, making their own Authors to prove that Jesus is the Christ. When the Book was publish't in *Spain*, it is reported that by the convincing Arguments therein contained, above 5000 *Jews* were turn'd to the Faith. One *Paulus Ricius* in the Court of the Emperor *Maximilian*, of a *Jew* was converted to Christianity, and wrote many things against his old misbelief. *Emanuel Margarita* converted in Heart and Baptized, converts his Hand and Pen against the *Jews*. *Ernestus Ferdinandus*, of a *Jew* became a Professor of the Christian Faith, and writes a Book which he calls *Flagellum Judæorum*. *Paulus Weidnerus* turn'd to Christianity, and in his Writtings hath call'd upon his back-sliding Brethren the *Jews*, and hath found Jesus himself, to bid them come and see. I could tell you of *Christianus Gersom*, *Emanuel Tremellius* (who hath worthily contributed towards the Translation of the Bible) with a ma-

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ny others. And I doubt not but there be many thousands of your Nation, that are greatly convinc't and perſwaded that Jeſus is the *Meſſiah*, tho they do not openly profeſs it. Will you give me leave to relate a Story that I have m t with in the Writings of *Epiphanius*, a credible and renowned Author? 'tis concerning one *Joſeph* a *Jew*, who liv'd in the days of *Conſtantine* the Great. This learned and worthy Perſon doth ſolemnly proteſt he had it, in order as he relates it, from *Joſeph*'s own Mouth. This *Joſeph* laid with the Patriarch of the *Jews*, called *Ellel*. The Patriarch being ready to dye, ſends *Joſeph* to the Biſhop of *Tyberias*, to deſire him to come to him, under pretence of his being his Phyſician. The Biſhop coming to him, he beſeecheth him to baptiſe him, whereupon the Servants are commanded to make ready ſome Water, as if it had been for ſome medicinal uſe, and then they were all commanded to withdraw. *Joſeph* looks through ſome Crevice of the Door, and ſeeth the Biſhop baptiſe the Patriarch. Three days after, the Patriarch dying, bequeath'd the Tuition of his Son (not yet at Age) to *Joſeph* and another. Theſe things ſtuck in *Joſeph*'s mind, and made him deſirous to know more of the Chriſtian Religion. And there being a certain ſecret place of ſuppoſed Treaſure, which *Joſeph* had now the Keys of, he opens it, and findeth no Money; but the *Goſpel of* John, and the *Acts of the Apoſtles* tranſlated into *Hebrew*, and with them *Matthews Genealogy*. The reading of theſe increaſed his Perplexities, but yet did not perſwade him to be baptiſed. After this he fell into a ſore and dangerous Diſeaſe, and he apprehended that Chriſt appear'd to him, telling him he ſhould recover, and exhorting him to believe in him; which he promiſed to do, and recovered; but continuing obſtinate, he fell Sick again, and that ſo deſperately, that they had no hope of his Life. The *Jews* coming about him to perform thoſe Ceremonies, and give that advice which they uſe to do to dying Perſons, one of the chief of them (an ancient man ski'ful in their Law) came to him, and whiſper'd theſe words in his Ear; *Believe that Jeſus who was crucified under* Pontius Pilate, *being the Son of God, and afterwards born of* Mary, *is the Chriſt of God: and was raiſed from the Dead, and ſhall come again to judg the dead and the living*. And thus *Joſeph* came to know, that among their laſt Myſteries, the *Jews* ſecretly perſwaded dying men to believe. There is a great deal more in the Story, which I have not leiſure now to write. It ends thus: That Chriſt appear'd again to him in a Viſion, and gave him power to work a Miracle for his Conviction,

and

and ſtill he delayed, till at laſt being advanced by the young Patriarch *Judas* to a place of rule, he exerciſed ſo much ſeverity over the wicked Prieſts, that they conſpired againſt him and ruſhing one day into his houſe, they find him reading the Goſpels; and ſnatching the Book out of his hand, they draw him to the Synagogue and Scourge him, till the Biſhop of the City came and delivered him. After this, meeting him on the way, they caſt him into the River *Cydrus*, and thought they had drown'd him; but being delivered, he then delayed no longer, but profeſt himſelf a Chriſtian; and ſo went to *Conſtantine* the Emperor, and told him all that had befallen him. The Emperor much eſteem'd him, and gave him power to build Churches among the *Jews*, which was all that he deſired.

To conclude, I look upon theſe and ſuch like particular Converts amongſt the *Jews*, to be only as firſt Fruits; we Chriſtians expect ere long a full Harveſt in the Converſion of your whole Nation. We believe as well as you, that there are many Promiſes and Prophecies concerning the *Jewiſh* Nation, that have not yet had their final accompliſhment; give me leave to read ſome of them, Iſa. 11. 11, 12, 13. *It ſhall come to paſs in that day, that the Lord ſhall ſet his hand again the ſecond time, to recover the remnant of his People which ſhall be left, from* Aſſyria, *and from* Egypt, *and from* Pathros, *and from* Cuſh, *and from* Elam, *and from* Shinar, *and from* Hanath, *and from the Iſlands of the Sea. And he ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the Outcaſts of* Iſrael, *and gather together the diſperſed of* Judah *from the four Corners of the Earth. The envy alſo of* Ephraim *ſhall depart, and the adverſaries of* Judah *ſhall be cut off:* Ephraim *ſhall not envy* Judah, *and* Judah *ſhall not vex* Ephraim. You may read much more to this purpoſe in Chap. 60. and 62. Chap. of *Iſaiah*'s Prophecy, Ezek. 37. 21, 22, 23, 24. *Thus ſaith the Lord God, Behold, I will take the Children of* Iſrael *from among the Heathen whither they be gone, and will gather them on every ſide, and bring them into their own Land. And I will make them one Nation in the Land upon the Mountains of* Iſrael, *and one King ſhall be King to them all: and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all. Neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable things; but I will ſave them out of all their dwelling places wherein they ſinned, and will cleanſe them: ſo ſhall they be my People, and I will be their God. And* David *my Servant ſhall be King over them, and they all ſhall have one Shepherd.* Hoſea 3. 4, 5. *The Children of* Iſreal *ſhall abide many days without a King, and without a Prince,*

and

and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. *Afterwards ſhall the Children of* Iſrael *return, and ſeek the Lord their God, and* David *their King, and ſhall fear the Lord and his goodneſs in the latter days.* Zech. 10. 6, 7, 8. *I will ſtrengthen the houſe of* Judah, *and I will ſave the houſe of* Joſeph, *and I will bring them again to place them, for I have mercy upon them: and they ſhall be as tho I had not caſt them off: for I am the Lord their God, and will hear them. And they of* Ephraim *ſhall be like a mighty man, and their heart ſhall rejoyce as through wine: yea, their Children ſhall ſee it, and be glad. I will hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed. They ſhall remember me in far Countries, and they ſhall live with their Children, and turn again. I will bring them again alſo out of the Land of* Egypt, *and gather them out of* Aſſyria, *and I will bring them into the Land of* Gilead *and* Lebanon, *and place ſhall not be found for them. And I will ſtrengthen them in the Lord, and they ſhall walk up and down in his Name, ſaith the Lord.* Theſe and ſuch like Propheſies are the ground of our Faith and Prayer, for the calling and converſion of your Nation. To which I may add, that the ſame thing is foretold in the writings of the Apoſtles of our Lord. *Paul* teſtifies us, That *blindneſs in part is hapned to* Iſrael *until the fulneſs of the Gentiles be come in; and ſo all* Iſrael *ſhall be ſaved.* For proof of which, he cites a paſſage in *Iſaiah*, where it is written, *There ſhall come out of* Sion *the deliverer, and ſhall turn away ungodlineſs from* Jacob. He ſays, *The caſting away of the* Jews, *was the reconciling of the* Gentiles; *but the receiving of them again, ſhall be life from the dead to them.* He ſays further, That they are *beloved for the Fathers ſake: and if they abide not in unbelief, tho now they are cut off, they ſhall be graffed in; for God is able to graff them in again. And tho to this day when* Moſes *is read, there is a vail upon their hearts: yet nevertheleſs, they ſhall turn again unto the Lord, and the vail ſhall be taken away.* There is then a greater accord betwixt you and us than you are aware of. Setting aſide thoſe fooliſh Dreams that ſome of you have about the enjoying of ſenſual Pleaſures, as *Behemoth, Cis, the Wine of Paradice*, and the like; there is nothing in your own Expectations, but we believe you ſhall be partakers of. Nay, we ſuppoſe you may return to your own Land, enjoy great Riches, and rule in the World; and be filled with the Light and Knowledg of the Will and Worſhip of God, ſo as to be a guide, bleſſing, and reviving to the *Gentile* Churches: but all this we ſay muſt come to paſs in Gods own appointed Seaſon.

When the time, the set time is come, then will God take away the vail from before the Eyes of your Nation and People, and incline their Hearts to receive and believe in him, whom their Forefathers rejected. Then shall be fulfilled that which is foretold by *Zechariah* the Prophet, *They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only Son: and shall be in bitterness for him, as one that is in bitterness for his first born.*

R. J. After a short pause, thus reply'd: Sir, I am abundantly beholding to you for your free and familiar discourse with me, for which I shall ever honour and esteem you. You have spoken much in a little, and fully remov'd those blocks that I mentioned, as lying in my way. I shall shortly visit you (with your leave) at your own house, and there advise farther with you about the things we have now discours'd. Mr. *B.* told him he should at any time be heartily welcome to him; and so they parted. If this account may be of use to your self, or any other, it is a sufficient satisfaction to him, who is, Dear Sir,

Yours in many Obligations

N. H.

FINIS.